

## THE HONOLULU REPUBLICAN

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HONOLULU, H. T., SEPT. 22, 1901

## OPEN THE NIGHT SCHOOLS.

If the Superintendent of Public Instruction still believes that he did not make a mistake in closing the night schools he is respectfully requested to read the interviews with Mark P. Robinson, Miss Whitman and Miss Spaulding published in today's Republican. Of all the people approached upon the question The Republican has failed to find one who approves of the Superintendent's action. The universal sentiment of the community is that a mistake has been made and that the night schools should be reopened. In this connection it is well to call attention to the evident desire of the Superintendent of Public Instruction to mislead the public when he was asked by this paper about the closing of the night schools. He said that they were closed because they were being monopolized by the Japanese and Chinese and then in an effort to bolster up his unwise course proceeded to speak of the small attendance at the two night schools in Moiliili and Manoa Valley districts.

With the sparse population in these two districts the establishing of night schools in them was a doubtful expedient at the best, but the Superintendent was careful not to say anything about the night schools at Aala warehouse where there were three rooms with an average attendance of 80 pupils per night and of the three rooms at the Royal School where the average attendance per night was fully 90 nor of the Kawahalo school where in one room the average attendance was between forty and forty-five per night. Thus it will be seen that the attendance at each of these schools fully warranted their continuance. At Aala warehouse, for instance, three teachers were employed at a salary of \$40 per month each, or \$120 per month. The average attendance in the three rooms aggregated 80 pupils per night so that the cost of instruction of these pupils amounted to the enormous sum of \$1.50 per month per pupil.

A teacher in the night schools in discussing the subject with the writer a few days ago said:

"I never enjoyed any work so much in my life as I enjoyed the teaching at the night school. Oh, yes! most of the pupils were Japanese and Chinese but the eagerness with which they pursued their studies and their grim determination to learn, so interested me that I became actually in love with my work and longed for evening to come when I could be with those boys. Why you never saw such interest in school or in study as those boys took in their work. Of course I am a teacher and cannot talk, but I think the closing of the night schools was a crying shame, a downright wrong."

This teacher but voiced the sentiment of every person who has looked into the question of the closing of the night schools. To close them was to say to the pupils we do not want you to learn. We would rather you would become criminals or charges upon the community than to have you become intelligent, educated and useful citizens. For shame upon a head of a school department who would take such a stand!

## REGATTA DAY.

The advantages and beauties of Honolulu's harbor are perhaps never better appreciated than on Regatta Day, and it is doubtful if such a day is more thoroughly enjoyed any where in the world than here in Honolulu. There are many true sportsmen in this community who can always be depended upon to make such an event as yesterday's a success, and it was due to the efforts and lively interest of just such men, as well as to the always good natured, patient and appreciative crowds for which Honolulu is famous, that everything went off with the smoothness and pleasantness that it did.

Only two things occurred during the day's events that in any way tended to mar the pleasure of the occasion. The beautiful six-cared, sliding-seat barge race, the first on the program, was protested and declared no race, and a few heavy showers moistened things a bit about the middle of the day. The rain didn't matter so much, for when people go out with the intention of having a good time they

generally make a point of having it rain or shine. The foul in the first race, however, was a matter much regretted and when it was learned that the race would not be re-rowed until next Saturday, if then, there was considerable disappointment. Nevertheless such things are unavoidable, although it does seem that the crews might have arranged to re-row the race immediately for the satisfaction of all.

"This is the best day of the whole year," said a well known lover of sport yesterday, and to judge by the way the people of Honolulu responded to the opportunity of enjoying themselves, there were thousands of others who were of the same opinion.

Regatta Day is certainly Honolulu's merriest holiday. On this day everybody has an opportunity to actively partake of the pleasures and benefits of the occasion.

## THE CLOSING OF IWILEI.

There has been a good deal of misinformation and a good deal of misrepresentation concerning the rise and fall of the Iwilei stockade. People here know who was responsible for its existence, and to whom belongs the credit of its extinction, but for the information of those abroad The Republican will make a statement of the record facts.

The Act to Mitigate the Evils and Diseases Arising from Prostitution was passed prior to the revolution which resulted in the establishment of the Republic. That Act did not license the keeping of bawdy houses at Iwilei, or elsewhere, and neither under the Kingdom, nor under the Republic was any such construction placed upon it. In May, 1899, under the administration of Governor Dole a lease was obtained from John Ema of about half an acre of land opposite Kaumakapili chapel, the Iwilei stockade and buildings were erected and the "business" of the place begun. The women occupying it were accorded police protection and exempted from arrest and prosecution. This was done under the pretext that the Act to Mitigate operated as a license to maintain a bawdy house, and over two hundred fallen women availed themselves of the opportunity thus offered to safely ply their vocation.

It is not intended to reiterate here the oft-repeated tale of the horrors of the Iwilei slave pen. They were such as speedily provoked general comment from abroad and incited the efforts at home of leading citizens to rid Honolulu of her public disgrace. The matter was brought to the attention of a Territorial Grand Jury who reported: "The condition of the premises and general management, which is conducted under the supervision of the Police Department and the Board of Health, is as satisfactory as could be expected, provided his shameful vocation must be tolerated as a necessary evil." In February, 1901, Judge Humphreys again called the matter to the attention of a Territorial Grand Jury, and again it was ignored and no indictments found. In April, 1901, Judge Estee brought the horrors of Iwilei to the attention of the United States Grand Jury, and suggested that the business conducted there was in violation of three acts of Congress. But the United States Grand Jury took no action.

These attempts to involve the criminal process of both Territorial and Federal Courts having failed, the associated clergymen of Honolulu took the matter in hand. Such members of the local bar as were consulted were either the attorneys of those financially interested in the profits of Iwilei, or they entertained such relations toward Governor Dole and his appointees as made them unwilling to engage in a war against the slave pen, and the ministers received no encouragement to proceed. At this juncture Mr. Thomas Fitch arrived in Honolulu with the purpose of engaging in law practice. He was known personally to several members of the Ministerial Union, and being free from the complications and embarrassments which restricted the action or influenced the opinion of lawyers of long residence, it was felt that he was peculiarly fitted for the task of attempting the destruction of the stockade. He was consulted by the clergymen and accepted a retainer. It is fair to him and to others to say that it was purely a matter of business with him, and that he had no personal feeling against Governor Dole or his administration. After examination Mr. Fitch reported to his employers that no results could be expected from a prosecution in the Circuit Court of either the owner, lessees or inmates of Iwilei, that under the peculiar Hawaiian law it was in the power of the Attorney General to dismiss prosecutions without the consent of the Court, and that even in the improbable event of conviction, and a sentence ordering the nuisance to be abated, the High Sheriff could safely defy the Court, for an order to abate would give him no right to destroy furniture, or close rooms which might be used for legitimate purposes.

Mr. Fitch was of the opinion that the Edmunds Act might be used to so

harrass the patrons of Iwilei by continued arrests, as to make the business unprofitable, and so break it up. This would have required the employment and presence at Iwilei of a number of Deputy United States Marshals, and on application to the United States District Attorney—Col. Baird—that gentleman replied that while in full sympathy with the purpose, he had no authority to incur in behalf of the United States the necessarily large expense of such a proceeding.

Mr. Fitch reported the conditions to the clergymen, and suggested that an injunction in a civil case might be obtained if a plaintiff could be found who could prove that he suffered from the maintenance of Iwilei a private injury differing in kind from the injury to the general public. This was not an easy task, for the buildings surrounding the stockade were mostly Japanese and Chinese shops and manufacturing establishments. The little branch Kaumakapili church building offered the only available weapon of attack, and after several weeks' delay, incurred in procuring evidence of title, and the consent of a majority of the trustees, the suit was brought.

In the meantime the special agent of the United States who has investigated Iwilei, made such a report that the authorities at Washington determined to act. Instructions were sent here, and Acting Governor Cooper called a meeting of his "executive council" at 2 o'clock in the afternoon and invited the Associated Clergymen to meet him to devise ways and means to close Iwilei. But at noon the same day Judge Gear granted a temporary injunction closing Iwilei. The clergymen informed Governor Cooper of this at the meeting, and it is said that he seemed more disconcerted than pleased at the information; but at the close of the conference he instructed the High Sheriff that the "Act to Mitigate" was unconstitutional, that police protection must be withdrawn from the women, and that they should be so notified.

Before this could be done however, the injunction was served, a deputy had notified the women—as they came at the usual afternoon "business" hour—that they were henceforth forbidden to ply their trade there, and they departed, and when the Governor's order came to notify the occupants that police protection was withdrawn, there was nobody to notify for the slave pen was at an end. But it was the clergymen and their lawyer, and Kaumakapili church, and Judge Gear that ended it, not the Governor or any of his council.

The lessees of Iwilei did not surrender without a struggle. Both at the hearing of a motion to dissolve the preliminary injunction, and on the trial of the case, they made a strong fight, but were defeated at every point by the attorney for Kaumakapili church.

During this contest the attitude of the Advertiser was peculiar. It expressed no opinion editorially, and did not even report the proceedings in the injunction suit in its news columns.

Whether the Japanese lessee Tadeo-mo Otsuna will appeal from the final judgment of Judge Gear to the Supreme Court remains to be seen. Probably not for even a reversal of the judgment would not, under the present attitude of the Federal government, restore Iwilei, and indeed Mr. Otsuna will be fortunate if he escape indictment by the Grand Jury for perjury, for at the trial of the Iwilei case he testified with unblushing assurance that although lessee of Iwilei, he did not know either personally or by common report that Iwilei was a bawdy house, and that when he received the rents daily from his agent he understood that they were the proceeds of a reputable lodging house belonging to him which he supposed was being conducted there.

Maybe he had watched the proceedings in the Smith perjury case, and felt confident that Attorney General Dole would dismiss any indictment for perjury that might be found against him.

A comical side of the business is the attitude of Secretary Cooper in posing as the destroyer of Iwilei. There is nothing like it since the classic controversy as to who killed Cock Robin, unless one paraphrase the language of Falstaff when he flung the body of Percy—who he had picked up dead upon the battle field—at the feet of the Prince who had really slain him, and we imagine Cooper laying before the Department of Justice at Washington a photograph of the prostrate walls of Iwilei and saying: "If the President will do me any honor for this, so: if not let him close the next Iwilei himself."

How badly the Thurston gang is beaten in its attempt to injure Judge Humphreys and effect his removal is shown by the Thurston organ now resorting to its old time tactics of abuse and of republishing an old telegram of more than two years ago as something original. The Cooper telegram was published in 1899 and Cooper's attempts to discredit Judge Humphreys then were as futile as Thurston's have been in the last two months.

Cooper, when Humphreys lived in Arizona, was a wreck from liquor who conceived the idea that he ought to be a shining light at the bar. Humphreys had often helped Cooper when he needed money for food but when Humphreys refused to assist him in admission to the bar without proper examination Cooper conceived an implacable hatred for his former friend. Humphreys is today honored in the town which Cooper says he left as a fugitive, while none there is so poor as to do reverence to Cooper. So it will be with Thurston and Humphreys in Hawaii as the years roll on.

## EDUCATING APPRENTICES.

A writer in World's Work tells of the installation of a new apprenticeship scheme by the Baldwin Locomotive Works in Philadelphia that will be watched with interest. The company divides the apprentices into three classes, the first being composed of grammar school graduates whose term of service will be four years, their wages being 5, 7, 9 and 11 cents an hour and a bonus of \$125 at the close of their apprenticeship. The apprentices must attend the night schools maintained by the company, and there study geometry, algebra, drawing, perspective and technical courses. The second class will be composed of high school graduates whose term of service will be three years and the bonus \$100. These will also have to study the technical courses during a portion of their term. The third class will be made up of the graduates of colleges and technical schools, who will serve two years as employees, not as apprentices, for 13 and 16 cents an hour. The managers of the Baldwin Works believe that this scheme for educating young men will result in the turning out each year of 1,000 competent mechanics who will be capable of filling any position in the locomotive works, or of working in any shop or factory in the country. This number will be more, of course, than the Baldwin works can employ, but their reduction will be so thorough and complete that they will have no trouble in finding employment elsewhere. Should the experiment prove successful and be imitated by other large manufacturing institutions it may revolutionize labor. The American laboring man is today the best educated laborer in the world, and to that fact he owes in a great part his success. The American mechanic and laborer has a brain as well as brawn, and when the two are combined all Europe cannot produce his equal.

The Advertiser is doing Judge Humphreys a good turn in publishing his answer to the charges preferred against him by the Thurston gang. Neither Judge Humphreys nor his most ardent friends could wish for anything better for the Judge than the publication of his brief now being made in the Morning Organ. If it would only be honest and publish all of it, it would do him far less harm than it is doing by selecting only portions which it believes may injure him. The publication only shows the depths of depravity to which the Thurston gang was willing to descend in its efforts to destroy the Judge. Perjury has been as freely committed as if the perjurers were lying about a horse race on which they had money bet. It is well that this is all coming out as it will the more clearly show the people to what extent the Thurston gang is willing to go in its attempts to ruin any man who refuses to do its bidding.

Lorrin Andrews in a communication to the paper owned by his Uncle, tries to make out that Judge Gear did not speak the truth when he told why he revoked the warrant issued for the arrest of Secretary Cooper. As between Judge Gear and Thurston's hired advocate make the people will not hesitate in accepting G. A.'s statement as fact. It needs something more than affidavits to substantiate Andrews' statements.

## LOVE WILL FIND A WAY.

They sat within the sparkling room apart with due propriety.  
A youth of many attributes, a maiden full of trust,  
And on their faces seemed to rest a look of deep anxiety.  
Or, rather, 'twas a pair of looks of mutual disgust!

They'd met with a vexatious thing to mar their sweet felicity,  
A something that to them was quite an aggravating blow:  
There was no thingum-bob to dim the glare of electricity—  
'Twas fashioned so 't could not be turned away down low.

But love will always find a way to beat it when 'T has found the thing.  
That raises up an obstacle to check it in its course:  
He took his blue neck handkerchief and snugly rolled it 'round the thing.  
And robbed the light of fully nine-elevenths of its force.  
And in that dim, religious light, so dim they scarce could see a bit,  
The course of true love ran as smooth as treacle in its flow.  
They feeling they'd not trampled on the toes of modesty a bit—  
No more than if the light was turned away down low.

—James Barton Adams.

## PERPLEXITIES OF THE SUNDAY SCHOOL

Bishop Willis Affirms That Bible Stories Are Not Affected by Higher Criticism, With True Believers.

To the Editor of the Republican:

Sir:—In an editorial on Sunday last, under the heading, "Perplexities of the Sunday School," you pointed out how largely the interest of the Bible stories, used to be sustained by the Bible stories, and how that interest has flagged in consequence of teachers influenced by what is termed the "higher criticism," having ceased to believe the records of a Book which they hold in their hands as the Word of God. You ask how, under these circumstances, is the waning interest in these schools to be revived? If you will allow me space in your columns I will answer your question. Let all Sunday school teachers seek for the old paths and walk therein. We have seen the high tide of destructive criticism. It is now rapidly receding, and the waning wisdom of the so-called higher criticism is being swept out to sea with the ebb tide. The Church of Christ has no need of teachers, for her children who do not believe what she comes to them on divine testimony. Such persons are at the best only half Christians, if they are Christians at all. If this is thought a sweeping assertion, I proceed to establish the two following propositions:

1. That one can be a true believer in Jesus Christ who refuses to believe in the miracles recorded in the Old Testament, such as the sun standing still, Rahab's ass speaking with man's voice, Jonah swallowed by a great fish and cast up again, and the narratives of the creation, the flood, the ark of Noah, etc.

2. That so far from there being any harm in these narratives being subjected to intelligent reason, the unreasonableness on the part of those who decline to believe them.

1. In the first point he remembered that the Old Testament existed in our Saviour's time exactly as we have it now. The Jewish historian Josephus expressed a universal sentiment of the Hebrew nation when he wrote: "It is a principle innate in every Jew to regard these writings as oracles of God, and to cleave to them; and to die gladly for them." The New Testament makes it perfectly clear that our Lord accepted and sanctioned this opinion of the Hebrew nation concerning the Old Testament. By joining in the worship of the synagogue, in which the whole was received as the word of God, he set his seal upon it as divine. He grounded his own claims on the testimony of the Old Testament, and taught that all that happened to him from his birth to his resurrection was in fulfillment of what was written concerning him in the Law of Moses, and in the Prophets, and in the Psalms. In one short and emphatic sentence he affirmed the divine truth and power of the Old Testament: "The Scripture cannot be broken." And further, by his reference to the Mosaic account of the creation, the flood, and Lot's wife and to the story of Jonah, he affirmed his belief in the historical truth of these events; while in the writings of his inspired Apostles are references to the ass speaking with man's voice, and to the ark of Noah, as historical events. Consequently to disbelieve the narratives of the Old Testament and his disciples are witnesses to reject Christ.

I proceed to show that none of the narratives referred to by any of the writers of the New Testament are unreasonable people are those who reject them. Take, first, the ark of Noah. Traditions not only of the ark, but of the ark, and of a few persons were saved, have been found among nearly all nations. Foremost among them is the Chaldean. It is preserved in a fragment of Berossus, and relates that in the tenth generation after the first man, a King of Babelonia Xisuthrus, was warned from heaven of a coming flood, and built an immense ship, 3,000 feet long and 1200 broad, and embarked in it with his family and all kinds of animals, and sailed toward Armenia. When the flood was in time abated, Xisuthrus sent out some birds from the vessel, which not finding any food nor any place where they could rest, returned thither. After an interval of some days Xisuthrus sent out the birds a second time, and now they returned to the ship with mud on their feet. A third time he repeated the experiment and then they returned no more. He then quit the vessel, which was stranded upon the side of a certain mountain, and attended by his wife, daughter and pilot, built an altar and offered sacrifices.

The Indian tradition speaks of a general deluge of mankind, and the consequent retribution from heaven, and the announcement given by the divine spirit, Vishnu, to the seventh King of the Hindus, that he would be furnished with an ark, in which he might save himself his family, and a pair of each animal from the coming flood.

The tradition exists even among the Chinese, who compute it to have taken place 4,000 years before the Christian era. Foh-he, the reputed author of Chinese civilization, is said to have escaped from the waters of the deluge. He reappears as the first man at the production of a renovated world, attended by seven companions, his wife, his three sons and three daughters, by whose intermarriage the whole circle of the universe is finally completed.

At Ancon, formerly called Kibotos or Ark in Phrygia, coins have been found of the age of Senhimus Severus, representing an ark floating on the waves and containing a human pair. On the ark a bird is perched, and another bird is seen flying toward it, having a sprig in her beak; and the same human pair is also seen on dry land, in an attitude of prayer, and the letters NO are visible.

In the Hawaiian genealogy, the eighth in descent from Kunnahoua, the first man, bore the name of Non, and was the son of Imnaneh, which means "Seeking Rest," thus coinciding with the name that Noah, signifying "Rest" or "Comfort" received from his father.

From many other sources traditions have been collected, and as a German writer observes, a reference to the traditions of all nations reaching from Armenia to Babelonia, China, and extending across Eastern Asia to America, may convince every candid inquirer that the flood is an historical event, of which the genuine and primitive description is to be found in Holy Writ.

3. The ass speaking. It is reasonable to believe that Rahab's ass actually spoke the words recorded in the Bible narrative? Most certainly. We have the testimony of St. Peter in the New Testament, who refers to it as true. "The dumb are speaking with man's voice for the madness of the prophet." It is not more wonderful that articulate words should have proceeded from the ass's mouth than that the angel standing in the way with a drawn sword in his hand should have been seen by the ass, while Rahab saw him not. The divine power under which the ass spoke with human voice contrary to his nature is precisely parallel to the exercise of the same power over Rahab, constraining him to utter words of prophecy and blessing, when in his heart he wished to

curse. Neither the ass nor Rahab spoke of their own volition. "The Lord opened the mouth of the ass," and "the Lord put a word in Rahab's mouth," and not only so, but a bridle with that word, "only the word that I shall speak unto thee, that thou shalt speak."

If it is thought strange that Rahab expressed no astonishment at the miracle, that is easily accounted for. His heart was hardened and he was hurried on by such a fit of madness that the miracle had no more effect on him than the plagues of Egypt had on Pharaoh. Readers of Homer's Iliad will remember that Homer has not represented Achilles as astonished by the voice of his horse, whose mouth was opened by Hecate; but has made him reply to the horse without any notice of the prodigy. Achilles was in too eager and impetuous a mood to do anything else.

4. The sun standing still by command of Joshua. Why should there be any difficulty in believing what is written? Joshua said, in the sight of Israel: "Sun, stand thou still upon Gibeon; and thou, moon, in the valley of Ajalon. And the sun stood still and the moon stayed until the people had avenged themselves upon their enemies." It is to be noticed that the sacred narrative forbids any idea of an interruption in the order of nature, and simply records a local phenomenon, that in a particular place and for a particular purpose the sunlight was prolonged after the sun actually set. A parallel phenomenon occurred in the time of Hezekiah, when in token of his recovery from sickness the shadows on the dial of Ahaz went back ten degrees. Here was a local phenomenon the news of which traveled to Babylon and caused ambassadors to be sent to inquire about the wonder that had been done in the land.

Both of these phenomena are probably to be explained by a miraculous refraction of the sun's rays. Voyagers within the Arctic circle record that the sun's disc is sometimes seen two or three days before the sun actually rises above the horizon. Such being the effect of refraction, why should it be thought a thing incredible that to effect a divine purpose the sun's disc remained visible after the sun had actually set? The narrative in Joshua is referred to in Ecclesiasticus, a book written two or three hundred years before Christ. The writer, speaking of the sun, says: "Did not the sun go back by his means, and was not one day as long as two?"

5. The story of Jonah. The truth of this being affirmed by our Lord himself, no Christian will doubt it for a moment. It remains to show that even without divine testimony there would be no reason for disbelieving it. Objections raised on account of the narrowness of the whale's throat are of no weight.

The Book of Jonah speaks only of a great fish. The Greek word by which the LXX translated it, and which our Lord used (*ketos*, from which "cetaceae" is derived) is a generic term, of which the whale is only one species, dolphins, seals, sharks and large tunnies all belonging to the *cete*. Fish of such size that they can swallow a man whole, and which are so formed as naturally to swallow their prey whole, have been found in the Mediterranean. Dr. Poyser has left a collection of authentic accounts of Mediterranean monsters which have not only swallowed men whole, but horses, and a reindeer without horses. A fish was caught at Marseilles in which were found "two tunnies and a man quite dressed."

Among the narratives he collected occurs the following, related by a learned historian of repute, in a work published in 1758, in stormy weather a sailor "all overboard" in a frigate in the Mediterranean. A shark was close by, which, as he was swimming and crying for help, took him in its wide throat, so that he "fell into the sea, and was taken up by the shark, while yet swimming. The captain had a gun which stood on the deck, and he fired at the fish, which struck it, so that it cast out the sailor which it had taken in its throat, who was taken up alive and little injured, by the shark which had now come up. The fish was harpooned, taken up on the frigate and taken to the captain made a present of the fish to the sailor who, by God's providence, had been so wonderfully preserved. The sailor thus sent out of Europe exhibited in France to France and it was exhibited here in Erlangen as also at Nuremberg and other places. The dried fish was delineated. It was twenty feet long, and with expanded fins nine feet wide, and weighed 3,024 pounds. From all this it is probable that this was the fish of Jonah."

ALFRED WILLIS.  
September 20, 1901.

## LOVE MATERIAL.

The angels see—the angels know  
Why mamma loves her baby so:  
A sense so pure, so all divine  
One cannot reason nor define.

Yet, be it known, 'tis not the same  
That lovers feel when they sit name:  
A mother's love lies deep beneath  
The love that weaves the bridal wreath.

The nightingale sings sweet her song,  
As lovers stroll the woods along:  
But morning stars and angels sing  
When they pure natal bells hear ring.

O! baby mine, treasure divine!  
My heart is full—my life is thine;  
May angels be thy guide and mine,  
Let me the oak be, then, the vine.

—Edwin Styles Metcalf.

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